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PROF. U. G. MORROW, Editor-in-Chief.

EVELYN BUBBETT, Associate Manager.

Contributors: **REV. E. M. CASTLE,**
ASTRO-VIOLET,

REV. BERTHA S. BOOMER,
LUCIE PAGE BORDEN,

AMANDA T. POTTER,
PROF. O. F. L'AMOREAUX, Ph. D.,

MARY EVERTS DANIELS,
JOHN S. SARGENT,

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The Flaming Sword

"And He placed at the East of the garden of Eden cherubim and a Flaming Sword, which turned every way to keep the Way of the Tree of Life."

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CHICAGO, ILL., SEPTEMBER 16, 1898. A. K. 59.

Whole No. 303

The Scientific Adjustment of Social and Economic Relations.

ECONOMIZED industry is capital. The difference between corporate industry—as conducted by pirate corporations of the world—and a genuine system of co-operative communism, is merely in the fact that on the competitive system of making labor through wage slavery, and controlling it in the interests of the few, there is built up an oligarchy of plunderers whose chief business is to "oppress the hireling in his wages," while in the system of United Life, under a wisely organized industrial effort, both communistic and co-operative, it is provided that the products of industry shall be equitably distributed among those who create them.

We cannot condemn the rich for taking advantage of a system for which the poor as well as the rich are alike responsible. In the United States, we are living under the auspices of what has been denominated a free government. Nothing can be more democratic than for the people to make their own government; and if in a democracy such as ours they wish to incorporate, in the Constitutional provisions they make for themselves, the right to prey upon one another, no one ought to be blamed for exercising the right. We do not condemn the rich for being rich, nor the poor for desiring the same; neither do we condemn their determination, under democratic sway, to force themselves into abject bondage. We do, however, condemn the system which renders it possible for one man to be poverty-stricken, while at the same time he is creating the wealth which enables another man to live in luxury.

The conditions we find existing in the wide contrast between wealth and poverty, are not the result of either imperialism or democracy. We find the same conditions to obtain equally under both systems; but we would urge the fact that, under a constitutional democ-

cracy, where the people are said to possess the right of making their own laws, they exercise that right in voting themselves into the most abject conditions of servitude. We urge this primarily, as an argument against such as would advocate a democracy as the panacea for our political and financial ills.

Let us assume that seventy millions of people under a democratic system of government, have provided themselves with a set of bad laws and a worse system of executing them; can we with impunity assume that these seventy millions—in the same conditions mentally, morally, and physically, and under the same rights—will go to work and inaugurate a better system under the impulse of a similar liberty? The great majority of the people of the United States, to say nothing of the peoples of other governments, *prefer* the competitive and wage slave system to any other; and it would be a very difficult matter to convince the world that the right of private contract is in direct violation of the highest principles of justice and equitable economics. The right of private contract is inseparably connected with the hell-begotten system now in vogue, but it is in direct opposition to the system of communism instituted by the Lord, and planted in the church in the beginning of the dispensation. The Lord God himself instituted communism; and so sure as the germ of communism was planted in the beginning of the age, so sure will it resurrect now at the close of the Christian dispensation.

All efforts at present toward co-operative work, whether of a local, national, or international character, are fostered under the fallacious impulse of that spurious thing called democracy; and about the worst stage of the degeneracy we have encountered, is that phase of

the social disease called Christian socialism. Ignorant men are not fit to make laws themselves, nor to elect law makers; and for this reason, if for no other, democracy must inevitably result in failure to attain righteousness in the creation and administration of laws. Would we offer anything better? We diagnose our case, and prognosticate results on the basis of having become conscious of the character and possibility of the perfect government, which combines the elements of imperialism and democracy in such manner as to preclude the possibility of maladministration. It differentiates between the fittest to govern and such as must remain subordinate until, through the principles and laws of development, they too shall, per force, attain to that discriminative degree of integralism which shall elevate them to positions of trust. The child is subordinate to the parent, until it attains to discriminative and responsible powers. Under an imperfect government, the discriminative age is fixed unnaturally and arbitrarily,—never according to the laws of fitness.

An absolute knowledge of the anatomy and functional power of the alchemico-organic cosmos (the physical world) furnishes the knowledge of organic construction, and enables one to apply the principles of organic order in the construction of the social fabric. In the structural organism, and in the laws of motion obtaining in the cosmic field called astronomy, we find an absolute system, which is neither imperialistic nor democratic, but both combined; and we wish to assure our readers that the application of these principles can never attain through ignorance. Men who do not know

the anatomy of the physical universe, cannot provide the principles nor determine the laws of the anatomical construction of a human government.

According to the conception of the foremost minds of today, the universe is illimitable. Consequently, to such minds it is unknown and unknowable. Such a conclusion proceeds from the inadequacy of mental capacity to comprehend the powers of the astronomic field, or the laws of social construction. The form and function of the alchemico-organic cosmos constitute the pattern for the form and function of the social fabric. The puerility of the present stage of development fails to comprehend this enunciation; but a new factor of social cult has arisen to impart a stimulus to the progressive mind. Koreshianity is not only directing the thought of the world today, but it is shaping the foundations of a new social fabric, not in theory merely, but in the practical possibilities of a Communo-Co-operative, Imperic-Democratic, and vito-organic creation.

The empires, kingdoms, and republics of the world are fragments of constructive form and control. The world has been passing through its degrees of experience in these imperfect stages of organic order, in processes of development toward the final and perfect kingdom; and when the experience is complete, the aggregate of the past will culminate in an integralism of organic unity which will combine in one, the series of differentiate fragments of incompleteness. All this must result from the constructive power of a single mind. One mind must know it all,—and this is the mind of Deity. When God, the righteous king, shall reign, then and not till then, can there be established a righteous kingdom.

The Government of the Philippines.

BY PROF. O. F. L'AMOREAUX, A. M., PH. D.

DISTINGUISHED Spaniards and other monarchists have voiced the opinion that America will find the people of the Philippines hard to govern. If we should attempt to govern them after the fashion of Spain, we ought to find it not only difficult but impossible; but if we govern them by teaching them how to govern themselves, which is our method of governing, we ought not to, will not, find it a hard or ungrateful task. If, as Spain is said to have done, we exact by violence, if needs be, \$18 poll tax for every man, and \$14 for every woman, besides requiring the payment of a license fee for every productive effort, such as selling coconuts from a man's own trees, or cutting a tree from his own land, or selling indigo of his own raising, or clipping the fleece from his own sheep, we ought not only to encounter opposition in governing, but insuperable obstacles. The time is at hand when men who will not work shall not eat. Such robbery of the many that the favored few may live in idleness and luxury, will not much longer be permitted in any country.

But we are also told that their government will not only be difficult, but very expensive. Have we found it so in case of the vastly greater landed possessions we have acquired from France, Russia, and Mexico? Judging from the past, if we take it up in the right spirit and bear it justly, we will find it to be one of those burdens which not only helps those for whom the burden is accepted, but sustains the burden-bearer as well. Besides the direct revenues from governmental sources, which without being oppressive to the people will far more than pay expenses, the benefits to our own commerce must be very great. But as considerations higher than mere money making were the cause of our present situation, so they should control in adjusting the results of the war. The fact that Spain's intolerable oppression of the Philippines was practiced on the other side of the world from us, ought to make no difference in our treatment of the case. They were practiced, not against wild beasts, but against men having the same natural rights to life, liberty, and the pursuit of happiness as

the Cubans or ourselves. The people who have been most favored of Providence in securing their own rights are the identical ones who are called of God to put a stop to this practical denial of the rights of others, by the very fact that, entirely unsought by them, the decision of the case is now put into their hands. If under such circumstances we prove recreant to our own professed principles, and remand these unfortunates to their former hopeless bondage, we ought not to be surprised if—like the king who was commanded to securely keep another who had been foredoomed to destruction, for a consideration let him go, and found that his own life had to pay the forfeit—we find that our liberties must go for the liberties of those we have relegated to unmerited bondage.

Nations, like individuals, must soon or later come to judgment; and the test will be what they know and profess to live up to in their own lives. But as a final bugaboo, we are told that such enlargement of our borders will be imperialism. While we do not admit the charge any more than in the case of our former acqui-

sitions of territory, we say that imperialism in our case, as in that of the world, is inevitable; that it will be all right when it comes because it will be God's imperialism, and he will be the Sovereign.

This Spanish war and its results are only beginning to clear the way for this glorious reign of liberty and peace. A bigoted, priest-ridden people, of whom 70 per cent are illiterate, standing as merciless task-masters over nine millions of people who ought to be free in order to become enlightened sufficiently to desire and accept the new and glorious light of a new age, is not a sight pleasing to God or good men, and must not continue.

There is only one feasible way to end it, and that is to share our own liberties with these people, and teach them to respect their own rights and the rights of others. Superior knowledge always implies the duty of imparting that knowledge to others, and if we shirk that responsibility we do so at our peril; for from him that has not, the disposition to use the good he has will be taken away and given to another better than he.

Beware of Covetousness.

BY LUCIE PAGE BORDEN.

THE dilatory and erratic country stage had come at last, but when the red-painted, rattling vehicle drew up in front of Israel Smith's piazza, where I had been anxiously expecting its appearance any time during the last hour and a half, I perceived to my discomfiture that it was already crowded to the fullest extent of its capacity.

The driver, Sam Peters, shook his head regretfully when I begged him to take me over the hill, explaining, in the hope of arousing sympathy, that my wheel had broken down four miles away, on the Jewett road, and I was worn out with the long tramp.

"Sorry, Mis' Evans, but it can't be did. My hosses can't pull this 'ere load up sugar hill no how. I've got to take the new road tonight, sure. I'm sorry for ye, now I be, but p'raps if ye set a spell ye can ketch a ride."

Sam cracked his whip, and the lumbering old stage with its freight of summer boarders and saratogas went rumbling and creaking up the road. I watched it out of sight, then, ignoring Sam's advice, gathered myself up wearily to climb Sugar hill. Providence unexpectedly came to my relief, in the guise of a benevolent farmer returning from market, who kindly invited me to a seat beside him in his "democrat," as that particular style of wagon is popularly termed, though I never could discover any political significance attaching to the vehicle, that might render it unsuited to the needs of the staunchest republican.

A stranger to me at the outset, my driver and host did not long remain so; indeed, he opened his heart to me so completely in regard to his most particular and intimate affairs, that I was soon familiar with his family history.

"Yes, I uster live in the city myself," he remarked confidentially, as the old horse jogged up the hill, "but I wain't well, and when I got to weighin' two hundred and sixty-three and my breath begin to come in short pants, I was kinder scart, and my wife she was too, and she went out, unbeknownst to me and took a farm in the south destrict. Wal, marm, we moved out bag and baggage, that's five year come next April, and I haint hardly had a sick day sence; lost ninety-six pounds, and paid for my farm too on the installment plan, an' I call myself pretty tolerable forehanded, now."

At this juncture of the narrative, the farmer's horse suddenly shied at sight of a strange looking object in the yard of the neatly painted white farmhouse that stood half-way up the steep ascent. A grey-haired woman, fantastically attired, was walking back and forth, waving a long willow wand. Her dress consisted of several skirts, six at least, each a little shorter than the one beneath it, while over the whole she wore an old fashioned hoop-skirt four or five yards in circumference. A waist of light sprigged muslin with short, ruffled sleeves completed this singular costume.

"Wal!" exclaimed the farmer, reining Dobbin back into the beaten track, "if there aint crazy Jane, as the children call her!"

"Yes, marm," he continued, noting my amazement and pointing impressively to the poor creature, "that's what comes o' trying to keep the property in the family."

The stretch of road that winds along the upper slopes of Sugar hill is particularly attractive; the view overlooking the Indian river valley, with Jewel lake gleaming in the distance, is always beautiful and much admired by summer tourists. Sweet fern, golden rod,

and sumac crowd the roadside, and in September there are fringed gentians, blue as the autumn skies,—not the light, ethereal blue of summer, but a darker hue that hints of coming frosts and the autumn winds. I always enjoyed watching for the gentians, but I never see them now without thinking of the pathetic story to which I listened during the remainder of my ride.

Jennie Carleton was called the prettiest girl in seven counties; the blitheest, most winsome of maidens, an heiress into the bargain, for old Jem Carleton had left his four children, three boys and Jennie, ten thousand dollars apiece, a tidy little sum it was thought in those days. The boys were ambitious and stirring. They parcelled out the home acres between them, and proceeded to buy and annex adjacent farms. The youngest brother was the only one who married, and his wife was housekeeper for the family. Their strongest wish was that Jennie should remain single, for when she married her portion of the estate would have to be taken out and the property hitherto kept intact must be divided and pass into the hands of a stranger. The more they considered this idea the more intolerable it seemed, and they finally decided that in case Jennie was bent upon matrimony she must be content to wed her cousin Tom Carleton, a somewhat weak-minded, cross-eyed fellow, whose pliable disposition promised complete subjection to the whims and plans of his stronger-willed brothers-in-law. On the other hand, Jennie herself was gay and wilful, coquetting first with one and then another of the rustic admirers who fluttered about her beauty. Then of a sudden she lost her heart to John Crane, a handsome, steady-going young farmer whom any one but the Carlton boys would have welcomed as a suitor well worthy of the pretty heiress, in spite of his moderate fortune. John was intelligent, well educated, and a favorite with his party who selected him as candidate for the state legislature the year before, an office which he just missed winning, and which every one declared he would have filled to advantage.

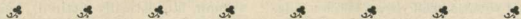
Jennie was very fond of her brothers, who had made a pet of her from babyhood, and on all questions save

that of matrimony treated her most indulgently. But now began a season of persecution that might have quelled a stronger spirit than hers. John was denied admittance to the house, and on occasions of rustic merrymaking, Jennie was locked in her room at home or went out accompanied by one of the brothers who watched her with hawk-eyed vigilance. Albert's wife, Susan, was constantly on the alert to prevent clandestine meetings or correspondence,—altogether it was a sorry time for the lovers and Jennie grew pale and wan under the stress of grief and disappointment. Her health began to fail and her beauty faded, but she persisted bravely in her refusal to wed her cousin.

Toward the close of the second year of this treatment, the eldest brother came home one day, white with anger. He had discovered a plot to thwart the designs of the family, and striding up to his sister's room, he overwhelmed her with indignant reproaches, finally declaring that she should remain there a prisoner until she agreed to comply with his wishes and give up John Crane.

About midnight the household was aroused by piercing shrieks. The poor girl's mind had given way and she became violently insane. When the paroxysm passed, brain fever ensued, from which she rose the wreck of her former self, with the balance of reason hopelessly lost, although she never became intractable.

When John Crane persisted in marrying her, the family made no resistance, so he took the gentle, vacant-eyed woman to his home, caring for her faithfully at the sacrifice of all his hopes and ambitions. Not a dollar of her fortune would he touch, deeming that gold thrice-cursed, as well he might. The brothers had their wish. *They kept the property in the family.* Did they hold it dearly bought, or think of the two lives wrecked by their avarice? *Mea say they shun the road over the hill, and never pass the house where they may see their victim, a living witness to the power of human greed. Gold is king of the world, mankind its wretched bond slaves. God speed the hour when it shall be dethroned and human hearts expand once more in the light and life of Truth!*



Fulfilling the type, shall there not arise from the thick crust of the earth another Sinai? Shall not another Moses arise to deliver? Shall there not again be heard the deep and portentous mutterings of the mountain as she travails, bringing to the birth the science of the tree of life, the leaves of the tree for the healing of the nations? Shall not another Moses, as great a law-giver as in the type, walk with majestic tread adown the mountain side, holding in his hand the two tables of the compact of immortality—one for God, one for man—and by these lift from degradation the sin-cursed, benighted race, and from the pall of blackness entailed through ecclesiastical bigotry, lift into the light of the celestial luminary, a people hungry and thirsting after godliness?

There is as much magnetic energy in a piece of steel before its atoms are polarized as after, but the direction of dissipating currents is turned by polarization toward two polar points, and the magnetic fluids are thus concentrated for use. It is so in the potencies of human life. The conservation of the sex energies through the perfect control of the affections of the mind so that the thoughts look away from sensual attractions, is the means by which insulation is effected; and the object and purpose for which such insulation is induced, determine whether the act is a righteous or an unrighteous one.

The love of wisdom is the propelling impulse to the attainment of wisdom. Its attainment is its sense or consensus.

Observations and Reflections.

BY AMANDA T. POTTER.

Whose Are They That Lie?

If God and the devil were yanked before the grand jury, and the Bible offered as the only evidence for the prosecution, there would not be enough testimony to return a single indictment against satan, while God would probably be lynched before an indictment could be returned. The Bible does not charge the devil with a single infraction against the penal code, while God is accused of nearly every crime known to man.—W. E. Johnson, in *Torch of Reason*.

THIS MAN is excusable for failing to understand a God with whom he is not in the least acquainted, but it as illy becomes him to falsify the Record as it does the *Torch of Reason* to publish such puerile scurrility. They who listened to the Lord Jesus, stood in the presence of the sum of Deity—the Father-Motherhood and the Holy Spirit (invisible), manifesting through the visible flesh or Jehovah, the Son. ("The Father that dwelleth in me, he doeth the works.") The following utterances, then, are God's concerning the devil and his progeny, and, since they occur in the Bible, stand as "evidence" against the "prosecution": "Ye are of your father the devil, and the lusts of your father ye will do: he was a murderer from the beginning, and abode not in the truth because there is no truth in him." (Jno. viii:44.) "He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil." (1 Jno. iii:8.)

God, the sinless, whose province it is to destroy sin, in the coarse vernacular of the writer quoted, was "yanked" before a tribunal of the times, condemned and executed, though neither Pilate nor Herod found any fault in him touching the charges made by his enemies. He was executed, though Pilate knew "that for envy they had delivered him." He suffered death because his purity of word and act was a monumental reproach to the children of the devil, who are ever liars and murderers. He had to die then as he would have to

die now should he come to Chicago and tell the truth concerning the Board of Trade, which inflates prices and starves people; concerning the clergymen and laity, who prostitute every principle of Godliness; concerning a press sold to the god Mammon; concerning municipal hirelings licensing infamy and fleeing a people equally degraded with themselves, and concerning corporate monopolies that grow rich from filching. Yes, "God would probably be lynched before an indictment could be returned"!

Keep It Before the People

THAT the Christianity of today will never be divorced from Paganism. Since the death of the genuine—the primitive or *Christ Christianity*—Paganism and pseudo-Christianity, hand linked in hand, and attitudinized as a moral and religious power, have bred and developed all the conditions that accrue from greed and sensualism. Heart clasped to heart, they sink to an impending doom. They will not reform; they will not separate; they will die together.

In the marts of men, ire and retribution follow the theft of a business name; the name under which God manifests his person and power in one specific epoch, is stolen and trailed in the dust. Paganism pure and simple, standing honestly as Paganism, is eminently respectable in compare with the quality outgrown from its alliance with the corpse of primitive Christianity, and said corpse, though grievously offensive, were hopeful by itself, in that it would invite burial; but Paganism interblended with a defunct religion of our Lord, and brazening the title "Christianity," has stultified the reason of man as fully as foul odors will destroy in him the perception of smell. The Lord Christ spoke the besom of the final destruction when he said: "Then shall be great tribulation, such as was not since the beginning of the world to this time."

In the Editorial Perspective.

BY THE EDITOR.

DR. TALMAGE is at war with the modern scientists; he rejects the theory of evolution, and holds to the old idea of direct creation of the universe by the fiat of the Almighty. He asks the scientific world to cease the effort to solve the great questions of the origin and destiny of man, and accept the orthodox nonsense that once and for all settles all questions for fools! We have the emphatic statements of Talmage that modern science and the Bible do not agree. When we sift his contentions, we find that Talmage does not agree with the so called scientists as to *how* the world was made, but he does *not* differ with them concerning the form of the universe. We would like to ask the reverend gentleman, if the scientists are so badly astray in utter darkness, how it happens that he accepts *so many* of their conclusions? Be a man and answer! There is a vast difference between Talmage and the Bible. The author

of the universe is the author of the Bible; the mind that impules the stars, inspired the Bible; but it happens that the mind that inspired the Bible had nothing to do with the universe of modern astronomy! The rational interpretation of the universe is in harmony with the rational interpretation of the Bible; the scientific mind alone can interpret either the Bible or the universe. The difficulty in the world of so called theology and science today is, that incompetents have exhausted their ingenuity to read the Writings and the rocks. The Scriptures and the stars tell the same story; creation is an evolution; evolution is written in every visible thing,—in the monkey and the man; but it requires a fool to overlook the fact that involution must accompany the processes of evolution throughout all time. God creates the world at definite periods by processes of evolution, just as the seed creates the crop from year to year; but the creation of

the crop would be impossible if the life of the seed was not involved. God creates the world through the highest seed of the universe; God is the Seed of the universe. Seed-time and harvest in the anthropotic universe will never fail; it is the order of existence.

Zionism, or the movement which involves the idea of the return of the Jews to Palestine to establish a new kingdom with headquarters at Jerusalem, does not find ready endorsement among the Jewish people. It is not in reality a Jewish idea, but an idea born in Christendom, a scheme to entice the Jews to Palestine that they might be the better wheedled into accepting a spurious Christianity. The basic excuse for the movement is the persecution of the Jewish people in the European Christian nations; they are asked to go to Palestine to escape trouble. Many are going, not that they are attracted to the land of ancient glory; they are rather driven there by force of circumstances; Zionism began as an afterthought. Many of the progressive Jews will not join in the movement. We have before us a Jewish publication, the *Jewish Voice*, of St. Louis, Mo., whose editor has the following to say regarding it: "Zionism is an hallucination which cannot but be harmful even to the best interests of all Israel. It places into the hands of our enemies a double edged weapon, and instead of hastening the day when anti-Semitism will be a thing of the past, it only extends the nefarious agitation and infinitely weakens our cause. It is a 'craze' which checks our onward march toward a better time for all. Not only Jews, but humanity too, are sufferers thereby.—And the worst feature, in our opinion, of this untimely and unreasonable movement, is the so called Colonial Bank, to which, as reported, nearly a million dollars has been subscribed; we can see no good coming of this financial scheme."

The red flag is waving again. With one blow the assassin pierced the vitals of an empire. Empress Elizabeth of Austria has been fatally stabbed with the stiletto in the hand of an Italian anarchist, at Geneva, Switzerland, and once more Europe is thrown into a fever of excitement, while crowned heads are in fear and in mourning. Why should nations be more concerned over the death of the Empress of Austria than the death of an ordinary individual? Because the circle of her influence is greater; lines of mental force from millions of people center in kings, queens, and emperors; that is the basis of their support and of their satisfaction. Disturb a center, and a whole system is thrown into agitation; assassins realize this, and strike their blows where they are felt. We work on this plan also; we might talk about the details of the world's economic affairs and accomplish nothing. Aim at the central roots of fallacy and of evil, and destroy all dependent upon the centers of power. Direct the strokes at the real heart of disease, rather than symptoms. The world is corrupt; everything is out of order. We cannot place them in order piece by piece, but we can touch the button that will send electro-magnetic currents throughout the world and impulse humanity to move in harmony. We are striking at the center; we are fighting the devil, who has the entire world psychologized. An effective blow at his satanic majesty will deliver the world from his power. Assassinate the devil!

The modern man avows his disbelief in signs; he does not go by signs. But he really goes by more signs per business block than in any ancient time. He goes by signs that lie, too, with all the hellishness of the competitive system. Believe in signs? The world is crazy over signs,—the signs of the times. They are seen in every street, on every business house, and in every newspaper—seen everywhere. But we read between the lines; and the signs we see are more profound than the world can comprehend. We read the lines on the human face; they

are furrowed by unseen hands, and what we read there is unmistakable. We read the signs written in the current events; they are but the tangible expression of the prophetic lines; human history is prophecy unfolded! We read the signs in the physical heavens, astronomical facts which portend greater things than Copernicus, Newton, or Proctor ever read there! The stars tell the truth; they are the infallible language of the great Impulser of the universe. The signs we read point unmistakably to the great dial of the ages; the dispensation is closing, and the downfall of the present civilization is at hand!

How can time drag slowly in a fast age? Everything is moving at an accelerated ratio, and the age will culminate in a mental vortex; it is inevitable. The world has never before, in all this cycle, witnessed such a time as this. The most stupendous projects are put forth; seemingly the most impossible things are undertaken and accomplished. This is an age of invention and discovery, the time in which the world's wonders are made known, and the mysteries revealed. The time is near at hand for the stupendous work of reconstruction of the entire world of man and his relations,—aye, the creation of man and of the universe! The new man will not come through forces existing in the air; he will not come from the dead church, nor from the cemetery through a superstitious ghost resurrection, but through the application of the highest ingenuity of man, the genuine divine science. Between the present mortal and corrupt conditions and the realization of the new age, whirl the destructive forces of the stupendous political, economic, scientific, and religious revolution.

It requires but a glance to perceive the distinctive features of THE FLAMING SWORD—points which differentiate it from all other journals. We write from the standpoint of principles; when we refer to facts, they are fundamental facts; our evidences are conclusive and to the point. Our methods of combating the old systems are different from the methods employed by the so called reformers. We are not running around over the country hunting up news of strikes, nor seeking the favor of cliques and unions. We do not fill the pages of THE SWORD with discussions about whether or not such and such a class of laborers gets as much remuneration as it should. We do not lower the standard of argument to mere details of the world's competitive system. We are fighting systems; we have entered the field of contest on higher and broader principles. On our plane we have fewer personal encounters; we are out of the reach of the demagogues. Few men will endeavor to strike as high as the altitude at which we wield the glittering blade of THE FLAMING SWORD!

After a few weeks' vacation, many illy paid clerks and employees are returning to the irksome duties which the competitive system imposes. They enter upon another year's toil, an endless chain, all to no purpose for them, except to earn a poor living. Under the system which enslaves art and skill to corporate greed, men realize that their work is thrown away; they do not love their work—the incentive is destroyed. The system of economics in vogue is not adequate to direct the efforts of industrials, and consequently each man is thrown upon his own resources, and his ingenuity is manifest in schemes and plans to crush the other man and to help only himself. Vacations are needed; the brain-racking and nerve-shattering contest for commercial supremacy gives each victim a special vacation at the close of his career. It hastens his admission into the other world through the common and now very popular disaster. When the competitive system is destroyed, there will be a new system, a new humanity, a new world!

Power is force applied. The money power is the spirit of the false commerce impelling the world. The money power is more than the attractive glitter of gold; more than mere commodity with which purchases may be made. It is the spirit of the almighty devil operating on the three great planes of human activity and desire—in secular commerce, in the church, and in sex relations. The devil is the Almighty perverted; and the money power in the world today, scientifically analyzed, is the perversion of the spirit of the true sociologic and economic relations. The money power is mental force, by which visuals negative to the influences of the present evil world, are *psychologized* to fulfil the demands of the modern gods which all the world is following to destruction.

The world is one great insane asylum; prisons are the wards for the incorrigible and the criminally insane. Illusions and hallucinations are prevalent throughout the mortal world. Millions are satisfied with the delusion that they govern themselves, but the powers that control hold the keys and apply the restraints at pleasure. The world is one vast hell, subdivided into planes according to degrees of development and progress. The devil controls these nether regions; the subjects neither know their origin nor destiny; they do not know where they are, nor what they are living for. The picture is not exaggerated; the view is incomplete—it does not reveal a millionth part of the horrors and torments of the victims under the terrible spell of the spirit of the world.

Labor saving inventions were not needed when man was strong—when man was man. When man unmanned himself through the voluntary waste and depletion of his life, he began to harness the mechanical powers to make up for the deficiency. As the labor-saving machinery throws thousands out of employment, so it renders useless and idle millions of entities of the human mind. The nearer dead the human race becomes, the more active must be the contrivances which assist man in his weakness. Man's ignorance is evinced through the multiplicity of books. The world is becoming too mechanical, and its activities are too artificial. Man should be more than a mere automaton, such as the competitive system makes of him!

There is a great question in the world about the origin of the human race. There is really no question about there being a line of descent from some source. The evolutionists who think that man has *descended* from the lower kingdoms of the world, must suppose the world to have been inverted at some time in the past, when the lower things were above, and when the animal kingdom was above us! The superior race of the evolutionist is composed of "anthropoids" or chimpanzees.

Events are scenes upon the stage of life, in the great drama of the universe. The play is real; it is a school of tragedy, the war of love and hate, good and evil, God and devil. On the stage of existence, the aim is the perfection of man, where experience weaves the fabric of destiny, and molds the crowns of victors and bestuds them with sparkling gems. The scenes begin in hell, and end in heaven. Hell is transformed to heaven on earth, and devils are converted to Gods.

Judging from the theories entertained, we do not wonder that the modern scientists claim the monkey as an ancestor. We will let them have it so; there is consolation in the hope that the baboon may soon disclaim and repudiate his offspring.

The Copernican system originated in the dark ages; it is a prodigious fallacy, and has added nothing to the world's enlightenment. In fact, the world is neither enlightened nor civilized; we are yet living in the dark ages.

The light of the new age is the scientific knowledge of the entire universe; it is a system of universalology, it is Koresh-anity.

The Czar's universal peace oil on troubled waters will be of no avail when the foaming rapids of revolution are reached!

If modern civilization were what is claimed for it, it would be a genuine civilization instead of a farce.

Justice will do vastly more than avenge the destruction of the battleship Maine.

Modern civilization fails because it is not civilized.

The day of vengeance is at hand!

Query, Chat, and News Department.

BY THE EDITOR.

The Most Excellent Way.

The uncompromising obedience to Christ's great law of love to God and man, has given me more hope for the Christian Commonwealth than any other socialistic effort that has come under my notice. "Upon these two commandments," said the Christ, "hang all the law and the prophets." Since Christ said nothing about the application of the science of the Deologue in order to secure the welcome "well done," it seems to me that he is bound to accept, in his coming, such as are obeying thus to the fullest extent of his teachings. I am not able to see at this time how I can obey his teaching better than to cease the competitive strife as far as possible, by entering into communistic relations with those who are trying to build up productive and sustaining industries on the brotherhood plan. If there is any better way, I want to know it. Can we do better than renounce all we have in the interest of and for the benefit of a suffering humanity? If so, please tell us through THE

FLAMING SWORD how to do it, and oblige a seeker for truth and light.—S. H., Ashtin, Wash.

The two commandments, Thou shalt love the Lord thy God with all thy heart, and thy neighbor as thyself, are not the galleys upon which the law and the prophets are hung and destroyed. They are the first principles upon which all divine law depends. Jesus did not disannul the law; he kept it and fulfilled it, demonstrating the fact that then, as in any other time, absolute obedience to the divine law of love involves the keeping of the whole law, or otherwise be guilty of all. None can keep the law who do not understand it; and consequently the ten principles of life cannot be applied without the knowledge or the science of

their meaning. The science of the ten principles of life, summed up in the two fundamental declarations of Jesus, reveals the character of the Almighty; and the application of the law of love and of life involves the knowledge of God and man. When God and man are known, the objects of our service are located and our efforts can be made effective in the establishment of the divine kingdom in the earth. You can readily see how utterly impossible it is for a man, no matter how earnest he may seem to be, to construct the new order that is to constitute the economic, political, scientific, and religious system for future ages, unless he comprehends the laws of form and of organic unity. The Christian Commonwealth does not yield uncompromising obedience to

The Flaming Sword

the laws of God and man; it compromises by building upon a false theology, false economics, and a false science. The laws of God are the laws of his existence, and the knowledge of these laws is the knowledge of God and of his specific relations to man. The movement to which you refer does not contain the slightest conception of what God is; and consequently is not in position to either obey or love him.

We commend you for your desire and your efforts to break away from the competitive world; but we remind you that the establishment of communistic industry is but one feature of the work of reforming the world. "It is well to renounce the old system, but it is better to accept the new,—the antithesis of the old, not a partial deviation from the present order. Many of the reform factions in the world today are but imitations and counterfeits of the true. There is but one way; it is the one that contains the truth of God, of man, and of the universe. The Koreshan System is this truth, the truth of all things; it specifically defines the relation of God and man, and man's relation to man. The Koreshan System of economics, in principle, theory, and practice, is as superior to the various efforts in the world, as the Koreshan Cosmogony is superior to the Copernican system, as alchemy to chemistry, as truth to fallacy. You cannot do better than to recognize and obey the truth, and to enter into communistic relations founded in accordance with correct principles. God Almighty and his kingdom will be manifest in humanity only in such a movement, the most excellent way. Koreshanite alone is able to guide you to your destiny.

How the Sun Fits Inside the Earth.

I have just had the pleasure of examining a number of copies of *THE FLAMING SWORD*, and have become quite interested in the subjects under discussion. Not having seen the earlier publications, I am unable to understand all that I find there, and write you for further information. Will you kindly inform me, (1) Where I can find the fundamental principles of the Koreshan theory in concise form, and (2) How the sun, being many times larger than the earth, and some 92,000,000 miles distant, can still be inside of it? There are many questions I should like to have you answer, but first I wish to read what you have published in defense of the theory.—J. E. B., Lawrence, Mass.

(1) Our new book, the *CELLULAR COSMOGONY*, which is now being printed in our establishment, will give you some concise information regarding the Koreshan Astronomy, and the facts which conclusively demonstrate it to be true. This work will soon be ready; 200 pages, post-paid for 25 cents. We send you copies of

THE FLAMING SWORD, in which you will find description and prices of our other Koreshan literature. You should receive *THE SWORD* regularly. (2) The Copernican system of astronomy is a prodigious fallacy. It assumes that the earth is convex, revolving about the sun. Upon these hypotheses, in connection with misapplied principles of solar parallax, calculations are made of the sun's distance. Of course if the sun were 886,000 miles in diameter, and 92,000,000 miles distant, it could not be inside the earth. The earth is neither convex nor revolving about the sun at the rate of nineteen miles per second. Taking the same facts of observation of solar parallax and declinations, on the basis of the demonstrated concave arc, we compute the visible sun's vertical distance from the belt of the tropics to be about 1,000 miles. It is about as many times smaller than the earth, as the astronomers say the earth is smaller than the sun! Upon reference to the diagrams on the last page of cover of *THE FLAMING SWORD*, you can readily see, by an application of the principles of simple triangulation, from the basis of the concave arc, that it is not possible for the giant sun of the Copernican fallacy, to exist. We have conclusively demonstrated the earth to be concave, by actual observation, experimentation, and geodetic survey. Our scientific corps has, during the past two years, conducted the most important and successful geodetic survey ever made in the history of the world.

Satisfactory Idea of the Sun.

(1) Your idea of the sun is not satisfactory to thinking people. Why not embody my idea of the sun in your cosmogony?—G. V., San Marcos, Texas.

(1) By way of suggestion, we might ask to what extent you have canvassed thinking people to know if the Koreshan Science of the solar functions is not satisfactory; and also if the same people are finding your ideas equal to their demands for scientific satisfaction? For our part, we are not engaged in searching for an idea that will suit the unscientific imagination of theory builders; our difficulty is in finding thinkers that will satisfy us! (2) The reason we do not embody your idea of the sun in the science of the universe, is because there is no place for it: it is neither satisfactory nor scientific. We know that the sun is not supplied with fuel by drawing vapors to itself, and we know also that it is not inhabited by "intellectual beings." You say, "The product of the solar combustion is water, which distributes itself in space." The product of solar combustion is energy—gravic energy in its tens of thousands of

qualities, energies which are the correlates of all the different kinds and forms of matter in the universe. The sun is not a water machine; it is the laboratory of all the substances in the universe; the sun contains and consumes the substances of all the kinds of metals, minerals, and gases which compose the organic structure of the cosmos. The sun is in touch with every atom of matter in the universe, and is reciprocally related to the entire shell of the hollow globe. We demonstrate the truth of the Koreshan Science of the sun by alchemical and spectroscopic analyses; by analogy, and application of the principles of correspondence. The sun is to the physical cosmos what the Almighty is to the human world. No man can understand the functions of the seed of the physical cosmos without understanding all of the functions of the seed of the anthropic world. Only a system of universology can involve the scientific and supremely satisfactory idea of the sun, and thus far the Koreshan System is the only system of Universology in existence.

The Flaming Sword Warmly Welcomed.

I have been nine months a reader of *THE SWORD*. It is the heart of great price; its teachings are eternal. It is a saviour to all who will obey its teachings. The masses are not prepared to comprehend it. What I have I would that all the world might also enjoy. Of the greater I seek to learn. The condemnation of the church has been hurled upon me. They are living in the sphere of ignorance, a bitter hell; the heaven of the church courts death to gain admission for its subjects. The church is largely responsible for the world's ignorance, and the world is more willing to accept fallacy than the truth.—C. D. S., Mad River, O.

I notice in a late number you ask for names for samples. I send you a few, whom I trust will give *THE SWORD* a hearty welcome. I think the one of August 26 a grand number to send them. I would be glad if all those whose names I send would favor you with subscriptions. If truth and light can get it in *THE SWORD*!—C. D. S., Mad River, O.

THE SWORD continues its high standard of excellence. Its loyal contributors do not seem to mind either the heat or the cold, but send forth their highest and best at all seasons. I cannot express the delight with which I welcome it every week, and good wish that the world could appreciate its wonderful words of truth and light.—M. J. B., Tacoma, Wash.

I think *THE FLAMING SWORD* grows better with every number; of every one I get I say, "This is the best yet!" The last one I received is so full of solid facts, that it is too good to keep. I send you a list of names.—H. F. M., Estero, Fla.

I enclose postal order to apply on my subscription account. The address on my wrapper is already May, 1899. I have been reading your production with great pleasure, and distributing it after reading.—D. McN., Norwood, Pa.

I want 100 copies of the NEW GEODESY; I will do my utmost for it. THE FLAMING SWORD improves with every issue. Success to it, may its circulation grow to a million copies a week!—Dr. W. J. G., New Castle, Pa.

* * *

As Editors See Us.

A friend sends me a marked copy of THE FLAMING SWORD containing a criticism of the "Am" teaching of *Christian*. The editor of THE FLAMING SWORD teaches that God is an individual, the earth a hollow sphere, and that there isn't anything in the universe except the earth. The crust of the earth is of metal a hundred miles in thickness, and we are all bottled up inside forever and forever. This is the reason why Dr. Teed, the Founder, locates the New Jerusalem in Florida among the alligators and mosquitoes. As it was in the beginning, is now, and ever shall be, world without end. Amen! What strange ideas are floating around in the psychic atmosphere of this tiny star called the earth!—*The Christian*, Little Rock, Ark.

Truth is stranger than fiction, and therefore stranger than the fallacy of the tiny star earth! What difference does a scrap like the above make? We have the facts of the universe arrayed against the opinion of the un-*Christian*, serio comic rather than astronomic.

* * *

Chat With Readers.

The world needs a scientific adjustment of social and economic relations. This would involve the application of the science of social economy. It is obvious that republicanism does not contain the science of government; it will not, it cannot solve the economic problems nor relieve the dire distress of the people. It permitted the money power to fasten shackles upon it, and it is evident that modern nations are powerless to grant freedom from the clutches of the millionaire. The genuine solution of the political, economic, and social questions is the work of the scientist; ignorant leaders will have to be relegated to the rear of human progress, for they have served the world badly enough! Study the excellent article by KOEHN in this number; it throws a flood of light on the field of reform. A thorough and careful study of the article will enable you to perceive the cause of all modern patchwork. Only the complete system is capable of leading the world from anarchy and chaos to perfect order, political and economic peace, social happiness, and individual welfare, comfort, and life.

The successful journal of today meets the demands of the popular mind; it caters to the world as it is;—however corrupt the world is, the popular journal is intended to please it. In fact, it is the business of the so called great journals to study the situation over, and the fact that it finds unanimous sanction and enormous patronage is evident that the mind projecting it has struck the popular chord, has suc-

ceeded in locating the points, and in understanding the situation thoroughly. THE FLAMING SWORD constitutes the opposite pole; it is too broad to fill a niche, too stupendous to ride a hobby, too universal to confine its influence. Unlike the popular journal which studies to adapt itself to humanity, THE FLAMING SWORD studies to adapt humanity to the system it advocates. We have studied the points, and we know what we are doing. THE SWORD will succeed;—it will succeed immensely and universally in time to come, when humanity gets tired of husks and wants substantial brain food.

It is our business to give you the best conclusions on all subjects under general agitation, to correctly interpret current events, and to indicate the course of the world's future. THE FLAMING SWORD is distinctively prophetic, revealing the past, interpreting the present, and foretelling the future. This unique journal is making a record, not by voluminous arguments and articles, but by *summing up* the facts of universal interest. The reader is learning to depend upon the judgment of THE FLAMING SWORD. You are too busy to look through all the literature of the world, and to read the popular newspapers and magazines. This is our business; we skim the world's mental products, and give you the cream; we do all the work, and you get the benefit of it. We gather the pearls and present them to you on a clean platter; otherwise you would have to wade through the husks of current economic, religious, and scientific literature to obtain even a semblance of the gems we possess.

This journal is becoming a wonder to the world. That it is not put forth by unthinking fanatics is obvious; even the appearance of the paper is against this conclusion. The people are surprised at the language used, the ground covered, the strength of the arguments, and the completeness of the System advocated, and withal are surprised at the existence of such a journal, so out of harmony with the whole world, and so bitter in its antagonism against fallacy. Its support is a problem which the usual publisher cannot solve—how in the face of a prejudiced world we can continue the advocacy of a System so unpopular! We are not in the field for money. Our time and energy applied in the usual pursuits of life would bring us far greater financial rewards. Our purpose is sincere and honest, and our efforts are humanitarian in the extreme degree. We endeavor to save the world from itself.

We have a few questions and an article concerning the water level, published in an English journal, to answer in a future number of THE FLAMING SWORD. It is thought that the laws of hydrostatics would make the concave surface of standing water impossible. Of course, this objection is urged against the convex idea

as well; the basis of the argument is the supposition that the earth is flat. We will show that water at rest is and must be, in accordance with the laws of hydrostatics, concave; it would be as impossible for it to be flat as convex.

If THE FLAMING SWORD is not worth more than all other journals combined, it is not worth anything. The Koreshan System is worth nothing if it is not a Universalogy; it cannot be simply a part of the truth. It covers the entire ground, and fits nothing else. If there is anything else that is absolutely true in the world, in whole or in part, the Koreshan System is false as a whole. If the Koreshan System is true in any particular, it is necessarily true as a whole.

General interest in the Koreshan movement is increasing. THE SWORD is attracting attention wherever it goes. We are constantly receiving requests for sample copies, and questions from inquirers. Our friends write us that THE SWORD is growing better with every issue, and new readers are surprised that such a journal is in existence. This shows that we are directly in the line of progress, and we appreciate the reader's recognition of it.

"What can I do to help you in your work?" may be asked. Order 50 copies of the new book for \$5; canvass your neighborhood, and dispose of the copies for 25 cents each, amounting to \$12.50, and make clear, \$7.50 to help yourself! If you are out of employment, embrace this opportunity and employ yourself. Get your orders in; we supply circulars with which you can advertise it in your vicinity before the canvass. Think about it and write us.

Our readers will welcome the contribution this week from the pen of LUCIE PAGE BORDOX, who is at present in New England among the Hampshire hills. She writes us that this excellent short story is fresh from the scenes of the eastern classic country life. Rural life has its many lessons; and this sketch adapted from the real has its moral.

Get ready for the new publication; ready to read it, ready to loan or sell it to your friends, ready to hunt up the people who are interested in it. We might as well begin a boom as anything else; you would like to see it. Between you and us, let us surprise the world with active work; begin now, and know no such word as fail!

You cannot consistently investigate the Koreshan System, nor argue in its favor, nor even fight it, without a knowledge of what the system contains. Our literature is intended for all classes; whether you favor or fight us, investigate what we have to say. Always hear the other side.

Before making your remittances or writing in regard to either business or editorial matter, please read our specific directions at the top of second page of cover. Write all matter intended for the Editor on separate sheets from business letters.

The entire list of pamphlets and books of the Koreshan literature is mailed post paid, for 75 cents—25 tracts, pamphlets, and books. Our new book, the *CELLULAR COSMOGONY*, is included in this list; it is the NEW GEODESY formerly advertised.

While canvassing for the book, you can take subscriptions for *THE FLAMING SWORD*.

THE SWORD is mightier than the pen; the pen contributes to its success.

Unless you are all right, the truth will hit you to hurt somewhere!

Universology is opposed to sectism and patchwork.

The World's News.

Wednesday, Sept. 7.—Mohammedans rebel against English authority at Candia, Isle of Crete; riots in many places; Turks fire Candia; Turkish defences bombarded by English warship; British consul killed.—Miss Nancy Leiter, of Chicago, comes to christen the new warship Illinois.—Sheriff controls strikers and protects non-union working men at Pana, Ill.—New bridge over St. Lawrence river, Hogansburg, N. Y., falls through with 60 men; 37 killed.—Rev. F. H. Farrar, Pendleton, Ore., becomes insane.—G. A. R. reunion at Cincinnati.—Autumn term of schools opens.—New minor planet announced by European Union of Astronomers.

Thursday.—Schley arrives at San Juan, Porto Rico, to attend the evacuation commission.—Kaiser strikes a blow at labor unions; will seek to punish strikers who endeavor to prevent non-union men taking the places they abandoned.—Further fighting reported at Candia; 100 British soldiers killed.—According to Gen. Kitchener's report, 10,800 dervishes were slain by Anglo-Egyptian forces in the battle of Omdurman, Abyssinia.—Daring plot to assassinate the Czar discovered at Moscow.—Rumors current at Paris that Col. Esterhazy, an anti-Dreyfus devil, has disappeared, Col. Paty du Clam, also implicated, is arrested.

Friday.—New Orleans quarantine is raised.—Manuel Estrada Cabrera elected president of Guatemala, to succeed Barrios, who was assassinated.—Chicago rubber men combine to fight New York rubber trust.—Prominent Englishmen praise America and favor alliance.—Spanish parliament passes bill authorizing peace in accordance with American terms.—Col. J. A. Sexton chosen commander-in-chief of G. A. R.—Gen. Miles persists in criticism of war department.

Saturday.—Chicago troops welcomed home by ovations at Chicago depots.—Two Chicago newspaper men drowned at Lake St. John, Canada.—Dewey reports situation critical at Manila; insurgents

threatening to make trouble.—Soldiers burn Gov. Tanner in effigy at Jacksonville, Fla.—English anarchist attempts assassination of Wilhelmina, the new queen of Holland.—Admirals of foreign powers at Canea ask for the removal of Turkish troops from the Isle of Crete.

Sunday.—Empress Elizabeth of Austria assassinated by Italian anarchist at Geneva, Switzerland; Emperor Franz Joseph prostrated with grief.—McKinley appoints a commission of fifteen to probe war scandals.—Gen. Otis sends ultimatum to Aguinaldo, the Philippine insurgent; demands withdrawal of insurgents from city and suburbs of Manila.—Cervera goes to Spain.—Leprier volcano in New Hebrides, Pacific Ocean, begins active eruption by terrific explosion and rain of rock, fire, and ashes.—American evacuation commissioners arrive at Havana; welcomed by Gen. Blanco.

Monday.—Adjustment of tariff and other difficulties between U. S. and Canada now under way.—Town of Jerome, Ariz., entirely destroyed by fire; 30 persons perished, and 1500 rendered homeless.—1500 Spanish prisoners sail for Spain, from Seavey's island, on City of Rome.—New Westminster, B. C., almost entirely wiped out by fire.—Mt. Vesuvius threatening eruption.—General fear of anarchists breaks out in royal palaces in Europe.

Tuesday.—European detectives and secret service men engaged to run down victims of suspicion—as anarchists; Swiss and English authorities specially active.—Disconnected head and body of girl found in river at Bridgeport, Conn.—Dewey asks for two more warships.—Violent hurricanes in the West Indies.

In Reform Journals.

Can't Damage a Poor Man.

Here is a true story; it happened in the City of Santa Barbara, in the month of August, 1898.

A poor man with a large family, paid for the rent of two vacant lots near the freight station. He built upon them a little house, and sheds for his horse, cow, and chickens. About the middle of last month, nearly one thousand head of cattle were shipped over from Santa Rosa Island and herded on the two little lots for a week. Why? no one could tell him. He complained to the superintendent of the cattle (who is also our district attorney), but he refused either to remove the cattle or pay damages. He went to the city marshal—he would do nothing for him. He saw the sheriff—who could not interfere. He interviewed a justice of the peace—who was likewise helpless. He even got an audience with the superior judge—who asked, "What damage can you show?" Imagine one thousand head of cattle pastured in some rich man's yard for a week! Would not the injury to his feelings alone be worth a good round sum?

It is true that the damage in dollars and cents was not large, because it is impos-

sible to damage a poor man very much in dollars and cents. If he could be damaged in that way he would not be poor.

Moral.—If a man is poor enough you cannot damage him.—*New Charter.*

Unjust Distribution.

The unearned increment of the people's toil jingles in the till of the plutocrat, or is caught in the self-setting traps of modern capitalism. Millions are spring up like foodstuffs in a single night, out of the rotted soil of our false industrial life. Ten per cent of our population hold ninety per cent of our wealth. Those who produce the food go hungry. Those who make the clothing go ragged. Those who build the palaces live in hovels. Those who spread the feast of life do not sit at the table. Those who do the work of the world stand homeless and destitute amid the abundance they have created. The idle class fatten on the cream of civilization, while industry grows lean on the skim-milk. Capital has the pie, labor the crust. Those who make the loaf are paid with crumbs, and those who do the most work have the least to eat. Paupers and criminals increase five times faster in proportion than our population. The prisons and jails fill more rapidly than our churches. It is a struggle of human survivors. A hundred years ago the pillars of our national freedom rested on a substantial equality; the basis has now shifted, and rests on the quicksands of a gilded class of landlords, vampires, and drones. We crush the manhood out of a million producers to make a thousand plutocrats, who stratify society into princes and paupers, and strike with the dry rot of ruin on national character.—*Rev. E. M. Wheelock.*

The Spirit of the Competitive System is the Devil.

Competition is organized greed. Competition is founded in selfishness. Competition is hatred. Competition is social war. It is every man for himself. The commerce of the world is a system of competition. It permeates every fibre of society. Politics is competition run mad. Party success obscures everything. The fitness of men for office is not taken into account; but availability. Can he be elected? The people are not thought of. The welfare of the country is ignored. The greedy corporations, the heartless trusts, the selfish combines, pour out boodle without stint to elect their atomies. They are not elected to legislate for the people. They are paid agencies to work for monopolies—and they do it.

Under the system of competition which now prevails all over the world, society boils like a tempest-tossed sea. One nation keeps a standing army of millions of idle men, saddled upon the backs of the toilers to feed; and other nations must have an army to match. One government builds great warships, and other governments must do the same. One government enacts a tariff, and other governments retaliate. This foolish system extends down through every lowest society. It is the most expensive system that could be devised.—*Rev. D. Oglesby.*

Ruined by Progress!

The most pressing question with the people is that of "how to live?" In spite of the marvelous progress of the past fifty years, which have witnessed an enormous increase in the power to produce wealth,

the difficulties in the way of earning an honest livelihood are becoming greater and greater. There is no galling the fact that the pressure of life today surpasses anything known in the history of either savage or so called civilized races. This is manifestly not as it should be. Material progress should (and would under just conditions) tend to make subsistence easier and give to every man greater leisure for the development of the higher instincts of his nature. With thousands of men and women in enforced idleness, with wages steadily on the downward grade, with the struggle for existence getting keener and keener for the great majority, this question of how to better conditions and improve the lot of the average individual, how to find opportunities for work for ourselves and families, is above and before all else. Present conditions are an evidence that there is something radically wrong in our social system; and as the present system is the outcome of the laws under which we are living, it points to the need for a radical change in the law.—W. Hessel Hall.

Reputation.

A very small percentage of American people have an idea of the immense amount of debt there is upon them. By a rough estimate taken from statistics, which are lower than the actual facts, it is placed at over \$40,000,000,000; which, according to the assessed valuation of our property in the U. S. in 1890, is \$15,000,000,000 more than we are worth. This shows that if the United States and all its people were sold out for cash, we could not pay our supposed debts. The interest on these debts, at a low average of six per cent, would amount to more than \$2,500,000,000.00 per annum, or more than the entire money supply of the nation. Now it is impossible to pay this on the old basis when the interest is accumulating on it every year, and while millions of useless parasites are riding upon us, and other millions of industrious workers are turned out to tramp and add more to our burdens and expenses. Think of it! Can there be any other way except by industrial co-operation and financial reform, or by the repudiation of our bonded money obligations? The first is indeed very desirable; but the latter is as inevitable as day and night, because of the recklessness of our supposed financiers.—*Ex.*

Schley vs. Sampson and Cervera.

Here is a little incident that has drawn us to Commodore Schley mightily, that shows why the men of the fleet are drawn to him, that is a key to the secret of his success, and that should be known in every American home:

A message of congratulation to Commodore Schley for his victory over Cervera was signalled to the Brooklyn one night from Sampson's flagship, on behalf of a great newspaper. The men on the Brooklyn went wild with enthusiasm and cheered themselves hoarse in Schley's honor. Nothing unusual in all this, he then the Commodore spoke up himself: "Thank you, boys, but I didn't do it. You are the boys who did. Let the officers cheer the crew." And the officers did so with a will. There is something indescribably fine in the sentiment, and strong feeling and expression of comradeship in this never to

be forgotten sentence in which Schley gave credit for the victory of Santiago to those to whom it belongs: "*Let the officers cheer the crew.*"—*The American.*

THE COMMON WEAL.

On labor rests the hope of man,
All human weal and human worth—
On toil the splendid mission lies,
In nature's plan,
To make this earth
For human kind a paradise.

The day will come in time's great course
When all the wealth of sea and land
To toil shall be forever free;—
When each resource
In nature's hand
Shall serve to banish poverty.

The day will come when none shall find
The all of life in grinding task;
When want no more shall tyrannize
O'er heart and mind;
Nor toil shall ask
The very soul in sacrifice.

In that glad day it shall befall
That in his beams the circling sun
Shall own great commonwealth reval;
While, "One for all
And all for one,"
Men vie to serve the common weal.
—EDWARD B. PAYNE.

Nations Afflicted with Parasites.

SAM. JONES says that "Manhood in this country is dying out." And there are many evidences that he is right. There are too many of our young men who want to be book-keepers or music teachers. These are useful callings up to a reasonable demand. But any man of sense must know that the field is full to overflowing. But men are still entering these professions because the labor is light. And having learned to keep books, if employment cannot be had at that, they do nothing. They ought to remember that the law of society so exemplified by the instinct of bees, is to kill off the drones once a year. "If a man will not work, neither shall he eat," is the Bible doctrine, as well as the law of bees. Let the professional tramps, at home and abroad, who want an easy job or none, beware! Society in this country may have to adopt the "bee line" of procedure in the interests of manhood and personal rights! To be both a parasite and a man is impossible.—*Good Citizen*, Gallatin, Mo.

The People's Prayer.

God give us men! A time like this demands
Strong minds, great hearts, true faith and
ready hands;
Men whom the lust of office does not kill;
Men whom the spoils of office cannot buy;
Men who possess opinions and a will;
Men who have honor; men who will not lie;
Men who can stand before a demagogue
And damn his treacherous flattery without
winking;
Tall men, sun crowned, who live above the
fog
In public duty and in private thinking;
For while the rabble, with their thumb-
worn creeds,
Their loud professions, and their little
deeds,
Mingle in selfish strife, lo! Freedom weeps,
Wrong rules the land, and waiting justice
sleeps.

—J. G. Holland.

Where Names are Meaningless.

Steal a chicken, and you are a thief; steal \$1,000 from your employer, and you are an embezzler; steal \$5,000 from the government, and you are a defaulter; rob your competitor in the stock exchange of \$10,000, and you are a financier; rob him of \$100,000 or \$500,000, and you are a Napoleon of finance; wreck a railroad and gather it in, you are a "magnate;" wreck a great railroad system, and you are a "railroad king;" conduct a "negotiation" by which a strong nation plunders a weak one of thousands upon thousands of square miles of territory, and make a weak nation pay millions of money indemnity for the wrong it has suffered, and you are a diplomat.—*The Critic.*

T o Bear's Treacherous Scheme.

Russia's sudden anxiety to have all European disarm, should be welcomed with enthusiasm if Russia were not visibly winking as she makes the proposal. Those failed peace plans of the wolves, whereby the sheep were to get rid of the dangerous dogs that guarded them, were not altogether unlike the peace proposition of Russia. Disarmament in Europe is a consummation devoutly to be wished. In itself it would be most excellent. But coming from Russia as the proposition does, and at such a time as this, it suggests the story of the egg which, though perfectly good itself, was condemned because the hen that laid it was sick.—*The Public.*

How the Century Ends.

After 100 years of incessant production and of industrial triumphs that are miracles, coupled with the blind stupidity in distributing this wealth, equally miraculous, the century closes on a vast inequality of contrasted want and wealth, selfish luxury, and wholesale misery darkening into despair, while those who sit on the moneybags of the world answer with a frown the cry of those who ask for bread. Our fathers began a century ago a government by the people. We end with a government by corporations, monopolies, torics, and millionaires.—E. M. Wheelock.

When Gods are Men.

Oh, the bright golden age when modern gods are slain,
And the devils have all gone to rest,
When the angels and saints and chosen of gods
Have flown to the land of the "blessed,"
Then men will be Gods, making heaven below;
The white flag of peace be unfurled;
The dark clouds of hate forever be past,
Leaving sunshine of love in the world.
—*Scl.*

A system of keen competition, carried on as it is, without adequate moral restraint, is very much a system of commercial cannibalism. Its alternates are: Use the same weapons as your antagonists, or be conquered and devoured. Success (under competition) is incompatible with strict integrity.—Herbert Spencer.

The average preacher has a sneaking idea that when he dies there will be another holy ghost.

When a person cannot, or will not, practice what he preaches, it is time he gave up preaching.

The Flaming Sword.

Broken Doses.

Some preachers are tireless church workers, who work it for all it is worth.

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In the orthodox mind, a heathen is one who does not waste his time quarreling over religion.

If some men were really delivered from evil in answer to their prayers, they would at once begin to look for new evils from which to be delivered.

It is surprising what little difference there is between a supposed-to-be saint and a so called sinner.—*Freehought Ideal.*

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